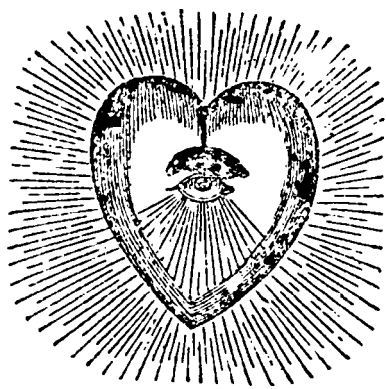


THE



SEER.

All ye inhabitants of the world, and dwellers on the earth, See Ye, when He
lifteth up an Ensign on the Mountains.—*Isaiah* xviii, 3.

VOL. II.

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W A R .

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND
REVELATOR, JOSEPH SMITH.

GIVEN DECEMBER 25th, 1832.

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and thus, war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war.— And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation.— And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel ye wrath, and indignation, and chas-

tening hand of an Almighty God, until the consumption, decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen. (Pearl of Great Price, page 35.)

The above revelation was given twenty-one years ago last Christmas. We learn by this, some particulars in regard to the nature of that universal war which is soon to deluge all the nations and kingdoms of the earth.— The first indication of this fearful calamity was to begin in the rebellion of South Carolina. The revelation does not inform us that the first symptom of this rebellion would exhibit any thing very alarming in its appearance, but says, that it “*will eventually terminate in the death and misery of many souls.*” “*Eventual’y*” (not directly or immediately,) should the rebellion of that State lead on to a war more general in its nature, involving the whole nation in a fearful revolution resulting, not in the loss of a few, but in the “*death and misery of many souls.*”

The revelation does not inform us of the particulars of this general war, but shows, in very few words, the order in which it would spread; First, South Carolina should rebel; second, "the Southern States" should "be divided against the Northern States;" third, the Southern States should call on Great Britain for help; and fourth, Great Britain should call on "other nations in order to defend themselves against other nations." It seems from this, that Great Britain will already be at war with some nations at the time the South will appeal to her for assistance; for she will be obliged to seek assistance to defend herself from other nations.—Whether Great Britain, under such critical circumstances, will render aid to the South, is not stated. She will, perhaps, in order to secure commercial advantages favour the South; this will enable the latter to compete with the superior numbers of the North, and prolong the war, until, as the revelation states, it results in the destruction of many souls.

During this fearful revolutionary struggle between the South and the North, it seems that the South will marshal and discipline their slaves for war.

From this, it is quite evident, that the South will consider themselves hardly competent to withstand the force of the North without bringing into requisition the strength of the slave. However much assistance this may for awhile render to the South, it is certain, according to the revelation, that this strength will fail them: for, saith the Lord, "And it shall come to pass after many days, slaves shall rise up against their masters." From the expression, "*after many days*," we are led to conclude that the calamity, arising from the rebellion of the Slaves, will not take place, until the nation has, by its previous struggles been reduced to great weakness.

To add to the sufferings and great calamities of the nation, they will be greatly distressed by the aborigines, who "will marshal themselves and become exceeding angry" and vex

them "with a sore vexation." We are inclined to believe that this will not take place until millions of the nation have already perished in their own revolutionary battles. To what extent the Indians will have power over the nation is not stated in this revelation; but from what Jesus informed their forefathers at the time of his personal ministry among them, as recorded in the Book of Mormon, they will have power in a great measure over the whole nation. In speaking upon this subject, Jesus prophesies as follows:—

"Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him" (Joseph Smith) "to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant; and my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.—Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee. and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.—And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.—For it shall come to pass, saith the

Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard." (Book of Nephi 9 : 12.)

From this prophecy of our Saviour it will be seen that the aborigines or remnants of Jacob will prevail against the nation, even as a lion prevails against the beasts of the forest. Naturally speaking, this could not take place, unless the nation were first greatly weakened by former judgments, or unless God should so ordain, and suffer them to be overcome by their enemies. That God himself will fight for the remnant of Jacob, is clearly manifest in the foregoing quotation. It is God who is to cut off the horses, destroy the chariots, cut off the cities, and throw down all the strongholds of the nation: it is God who is to cut off the graven and standing images, and pluck up the pleasant groves, and destroy all wickedness from the land: it is God who is to "execute vengeance and fury upon them even as upon the heathen, such as they have not heard." God will, therefore, be with the remnant of Jacob, even as He was with their forefathers in the days of their righteousness: and as He destroyed the wicked nations from the land of Canaan, so will He utterly destroy this nation unless they repent and obey the word of the Lord revealed in the Book of Mormon.

The prophet Mormon, a little less than fifteen centuries ago, delivers a prophecy, concerning this remnant of Jacob and this nation of Gentiles in the following words:

"But behold, it shall come to pass that they" (the Indians) "shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which He made unto Abraham, and unto all the house of Israel. And also the Lord will remember the prayers of the righteous, which have been

put up unto Him for them. And then, O ye Gentiles," (meaning the people of the United States,) "how can ye stand before the power of God, except ye shall repent and turn from your evil ways! Know ye not that ye are in the hands of God? know ye not that He hath all power, and at His great command the earth shall be rolled together as a scroll? Therefore repent ye, and humble yourselves before Him, lest he shall come out in justice against you; lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver." (Book of Mormon, 2 : 6.)

Before the Lord would suffer the remnant of Jacob or the Indians to fall upon the Gentiles, He promised their forefathers that He would bring forth their sacred records unto the Gentiles, that they might have the privilege of repenting and of being numbered with the house of Israel. Jesus spake unto their ancestors as follows:

"In the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But wo, saith the Father, unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel; verily, verily, I say unto you that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them—and to become a hiss and a bye-word among them. And thus commandeth the Father that I should say unto you, at that day, when the Gentiles shall sin against my gospel," (meaning their rejection of the book of Mormon,) "and shall be lifted up in the pride of their

hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold saith the Father, I will bring the fulness of my gospel from among them, and then, I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel: and I will not suffer my people, who are of the house of Israel to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel." (Book of Nephi 7: 4.)

It is evident from the foregoing that before the Indian are suffered to have complete power over this nation, God will thoroughly warn them through the medium of His word in the book of Mormon, which, if they reject, will ripen them for the threatened judgments; but first the Lord will bring the fulness of His gospel from among the nation, delivering them over, because of their wickedness, to hardness of heart and blindness of mind, that He may execute vengeance and fury upon them. Jesus more fully describes this calamity on another occasion, as follows:

"And the Father hath commanded

me, that I should give unto you this land for your inheritance. And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive," (meaning the blessing of the Book of Mormon,) "after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.— And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am He who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles." (Book of Nephi, 9: 8 and 9.)

This last quotation shows most clearly that it is God who will, through the instrumentality of this remnant of Jacob, bring this nation down; and because God is against them "none can deliver them" out of His hands, or out of the hands of the aborigines who are of the house of Israel: they will beat in pieces many people, and there will be no power in the Gentiles to stand before them, because they have sinned against God in rejecting His word which He has taken so much pains to preserve and bring forth unto them: But they treat it as a thing of naught, and despise the same; therefore shall they be treated as naught, and trodden down

by the house of Israel even as nations of old. Say not in your hearts that you are strong, and that these calamities will not come upon you; for though you increase your strength an hundred fold, and fortify yourselves with walls and gigantic towers; and by your wisdom invent engines of destruction that will cause the nations to tremble, yet you shall be as naught before the power of the Almighty, and your strong-holds shall be thrown down, as were the walls of Jericho, and you shall fall a prey to the devouring sword, and your carcases shall moulder away upon the face of the land, and your flesh shall become meat for the dogs and for the ravenous birds of the air; and there shall be none left to blaspheme against the Holy One of Israel, or to fight against His holy word upon all the face of this land. For this is a choice land, and it must be redeemed from the hand of wickedness, that the righteous may dwell thereon for ever, and rejoice in the fulness of the blessings thereof.

The day is at hand when the Lord will visit all the nations of the earth with a proclamation of repentance and mercy, and blessed are that people, nation, or tongue who know the joyful sound; but wo unto that people who hearken not unto the voice of the Lord, neither unto the voice of his servants; for the Lord has a consumption decreed upon all the face of the earth, and all flesh shall come in remembrance before Him to render unto them according to their works; to redeem the whole earth from wickedness, and to make a full end of all nations who will not become subject to His laws. Wherefore nation shall war against nation and kingdom against kingdom, and the slain of the Lord shall be many. In regard to the wars of the latter days, the vision of Nephi, seen about six hundred years before Christ, is highly instructive. We quote the following:

“And it came to pass that the angel spake unto me, Nephi, saying, thou hast beheld that if the Gentiles repent, it shall be well with them; and

thou also knowest concerning the covenants of the Lord, unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish; therefore, wo be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God, for the time cometh, saith the Lamb of God, that I will work a great and a marvellous work among the children of men; a work which shall be everlasting, either on the one hand or on the other: either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken. And it came to pass that when the angel had spoken these words he said unto me, rememberest thou the covenants of the Father unto the house of Israel? I said unto him, yea. And it came to pass that he said unto me, look, and behold that great and abominable church, which is the mother of abominations whose foundation is the devil. And he said unto me, behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

“And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

“And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, be-

cause of the wickedness of the great whore whom I saw.

“And it came to pass that I beheld that the great mother of abomination did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

“And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the Saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness, and with the power of God in great glory.

“And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church insomuch that there were wars and rumours of wars among all the nations and kindreds of the earth; and as there began to be wars and rumours of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things: and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to His people, who are of the house of Israel.” (First Book of Nephi, 3: 45—51.)

From this quotation, it will be seen that there will be wars and rumours of wars among all the nations of the Gentiles. Whether the present war that has commenced between Russia and Turkey is the one predicted as the beginning of that more general war in which all the nations will participate, is not for us at present, to say; it has every appearance of becoming general, at least, as far as Europe is concerned. The European nations with the United States come more particularly under the dominion of the “great and abominable church,” which in-

cludes all the churches of apostate christendom, both Catholic and Protestant. It is the nations of christendom that are to be visited with the heaviest of all judgments; for not only will they war among themselves, but every plague, mentioned in John’s revelations, as coming upon great Babylon, will surely come upon these apostate christian nations, and they will gnaw their tongues for pain, and finally, as one of the last judgments of a temporal nature, they will be totally destroyed—they and their cities, by devouring fire. But Oh, what scenes of wretchedness and misery await them, before the day of burning comes! No tongue can describe the fearful desolating judgments that will sweep through the land; but yet, they will not repent, for their day of grace will then be past, and they will be sealed over unto the judgments written; therefore, in the depths of their miseries, they will lift up their voices and curse God who has power over these plagues.

In order that God may punish these nations and utterly overthrow them, he is calling upon his people to come out from them and flee far away, and hide themselves in the chambers of the mountains, and purify themselves before the Lord, lest they also perish in Babylon; for the Lord hath decreed that he will spare none that remain in Babylon. Let the Saints remember, that the Lord hath said, that the people of Zion are to be the only people upon the face of the whole earth but what shall be at war one with another. They alone will escape if they observe diligently all the commandments of the Lord in the Book of Mormon and in the other revelations which God has given or shall hereafter give; but if not, they will in no wise escape; for the Lord will chasten the Saints until they will learn to live by every word that proceedeth forth from His mouth. Those who call themselves Latter-day Saints are no more precious in the sight of God than other people, unless they do better than others. Indeed, the greater the light against

which the Saints sin, the greater and more severe must be their judgment, unless they repent, therefore, let us fear before the Lord, and tremble exceedingly, if we have any of us sinned; let us go before Him and confess our faults, and seek mercies and forgiveness at His hands; let us put away every evil, and strive most earnestly to give heed to the word of truth: for how can we stand before Him unless we do this! The great and terrible day of the Lord is at hand, and all nations shall fear and tremble exceedingly; but if the Saints are prepared, it shall be a day of rejoicing and of great glory to them; it shall be the day of their redemption, and the commencement of a glorious reign of which there shall be no end.

EDITOR.

FOREIGN INTELLIGENCE.

HONOLULU, Sandwich Islands,
Nov. 18, 1853.

DEAR BROTHER O. PRATT,

I take the earliest opportunity to acknowledge your kindness in forwarding me the *Seer*. The nine first Nos. of which have just come to hand. The perusal of which has caused our hearts to rejoice. The foreign Elders are all anxious to procure one or more copies of all your publications in Washington. I send you the enclosed list of subscription.—We think the *Seer* a very valuable production, and feel that it may do much good here. The work upon these Islands is onward. Over three thousand have been baptized in all; and near two thousand of these. have been baptized since our conference last April. Although we meet with every opposition that priestcraft can invent; and in one instance two of the brethren were severely bruised and ill-treated by mob violence.—Besides which we have had many vexatious law-suits, &c., &c. The Book of Mormon is translated into the native tongue, and prepared for the press. And we are now actively engaged in procuring means to establish a press to speedily print that and many other works for this native people. And we hope before our April conference to have it in successful operation.

We are seeking out a location suitable to gather this people, that they may become better prepared for

a general emigration; and also to detach them from the corrupt influence with which they are continually surrounded. The principles of truth and virtue are fast increasing among the native saints; and many who have received the priesthood are becoming powerful auxiliaries in rolling forward the work. Our religion is claiming the attention of many of the highest Chiefs or Nobles in the Kingdom; some of whom have avowed their belief, and are opening their hearts to assist in procuring a press and in granting lands to facilitate the gathering of the saints here.

The smallpox has done a great work here, some thousands have been swept off, including over two hundred of the saints. There is much talk of annexation to the United States of this kingdom, but we think it will not soon take place.

Believe me ever your Brother in Christ,
B. F. JOHNSON.

APPOINTMENT.—Elder Aaron F. Farr is appointed to succeed Elder Horace S. Eldredge in the presidency of the St. Louis conference. President Eldredge has, so far as we are acquainted, presided over that conference with wisdom, and judgment, and in righteousness; but he is called to return to the valley this season to attend to other duties that may be assigned to him. He will probably leave in June, and no doubt with the good feelings, and prayers, and bless-

ings of all the saints in that conference. Elder Eldredge will retain the Presidency of the conference until his departure, after which Elder Farr's appointment will be in force.

We would suggest to Elder Farr the propriety of proceeding to St. Louis, as soon as convenient, in or-

der that he may become acquainted, by conferring with Elder Eldredge, with the nature of the duties assigned him.

ORSON PRATT,

President of the Saints in the
U S. and British Provinces.

Washington City, D. C., Feb. 20, 1854.

FORMATION OF THE EARTH:

ITS DIVISION INTO ISLANDS AND CONTINENTS—ITS RESTORATION TO
ITS ANTEDILUVIAN CONDITION.

BY THE EDITOR.

There has been much speculation in relation to the ancient condition of our globe. And from many facts, connected with the geological formations of the earth's crust, it has been concluded that the land and water have more than once changed places. Upon mountains and high elevations are frequently found shells and other remains of marine inhabitants in circumstances where it would seem to preclude all possibility of their having been deposited through human agency. It seems to be almost certain, then, that the dry land and even the highest elevations of our globe, have, at some former period, been submerged beneath the sea, and have formed the bed of the ocean.

Many geological speculations have been put forth to account for the great changes that have happened in the surface strata of the earth. But it is not our intention to examine the probability or improbability of those conjectures; but merely to give some few facts from divine revelation to show that the present geological conditions of our globe, are not, in their general characteristics, the result of slow and gradual change; but the effects of sudden convulsions and catastrophes under the control and superintendence of that All-powerful Being who formed all things.

As the elements of all worlds were not created, but are eternal, and as they have always been the tabernacle

or dwelling place of God, they must have eternally been acted upon by His spirit; consequently must have passed through an endless series of operations without beginning. Instead of seeking to trace out evidences of a beginning to the elements, we shall at once pronounce them eternal from the fact that we have no account of their creation from nothing, for God himself must be an eternal substance: and it is just as reasonable to believe that all the other elements which are His tabernacle, are eternal, as to admit, as we are compelled to do, the eternity of His substance.

How many thousands of millions of times the elements of our globe have been organized and disorganized; or how many millions of shapes or forms the elements have been thrown into in their successive organizations and disorganizations; or how widely the particles have been diffused through boundless space; or how many different worlds these particles have, at one time and another, formed component parts; or how long they have been parts of the solar system; or how long that system itself has formed a branch of our stellar heavens—is unknown to us mortals. We can only go back to the organization of our present globe—to the time when “the morning stars sang together and all the sons of God shouted for joy.” This is only one link in the endless chain—only one grand event in a se-

ries without beginning. But this event was sudden, not the effects of slow and imperceptible changes, operating for an indefinite number of ages.—Jehovah spake—the elements came rushing together, not by their own power, but under the action of the self-moving forces of His Spirit, associated with the particles to be moved. That this all-powerful spirit performed its operations in a definite and fixed manner, according to certain prescribed laws, there is no doubt. And if any of our modern Philosophers had been present on that grand occasion, they undoubtedly would have beheld every particle moving toward the great common centre with a resultant force, varying inversely as the square of its distance from every other particle.—They would have called it the law of gravitation: while those better acquainted with the origin of the force would have called it the law by which the Spirit of God moves together the particles of matter.

We are not to suppose that these elements, before they were collected, were formed into solid masses of rocks and other hard substances: and that these came rushing together—rocks being piled on rocks, breaking, crashing, and rending into millions of fragments. But no doubt through the operation of antecedent forces, there had been a complete disorganization or dissolution of the bodies, composed of these elements in that prior state of existence anterior to the foundation of the present globe: this being the case, the elements being separate, and apart, and widely diffused, were in a condition to come together in a state of particles, instead of aggregate masses. These particles, under the law of force ordained, would collect in the form of a sphere, arranging themselves according to their specific gravities in strata at different distances from the centre.

If these particles, while collecting from the surrounding spaces, were under the influence of no foreign forces, they would form a perfect sphere, having no tendency to rotate; but if they were disturbed by their gravita-

tion towards foreign bodies, they would, at the time of their contact with the central nucleus, strike the surface of the same obliquely, which would give rise to a rotatory movement: and this rotation would change the form of the nucleus from that of a sphere to a spheroid; and the oblateness or eccentricity of the spheroid would depend upon the final resultant velocity of the rotation at the time that the particles were all collected.

In the morning of our creation the gathering together of the particles was accomplished under such regular, harmonious and systematic laws, that there were no elevations of the land above the water. All the successive strata seemed to have arranged themselves in a perfect spheroidal form, conforming to the laws of gravity and rotation, as if they had been a fluid substance. So perfect was this arrangement, that the land was completely enveloped in a flood of water: no portion thereof was seen.

But soon the commandment came for the waters to be gathered together into one place, and for the dry or solid land to appear. This great event was unquestionably brought about under a system of fixed laws, no less definite than that of gravitation; but perhaps not so well comprehended by man. The Spirit of God in association with the elements, not only produces all the phenomena of gravitation, but also causes the elements to act upon each other, cohesively and chemically, when the particles are brought insensibly near to each other. It could hardly be expected, therefore, that such a great mass of elements could be brought together from the surrounding spaces, without producing chemical operations of such force and power as to disturb the whole globe. Such forces would cause the upheaval of the dry land in some places, and a corresponding depression in others, to which the waters would rush; or the dry land might be made to appear, and the waters be gathered together, by a very different process, namely, by a variation of the period of the earth's rotation.

The original position of the land and water in regard to the surface of the earth, as it existed immediately after their separation, we have no means of determining only by revelation. It is certain, however, that it was entirely different from the present arrangement; and that it remained so sufficiently long for extensive marine deposits to be formed, which, by the great eruptions and changes that have since taken place, exhibit themselves in the interior of continents, and in locations highly elevated above the sea level.

From the revelations which God has given, there is no doubt but there has been a most wonderful change. By them we learn that the Eastern and Western Continents were one; whilst the waters occupied the polar regions of our globe. America, Europe, Asia, Africa, and many Islands of the sea, were all one land. The dividing of the earth into continents and islands, was mostly accomplished in the days of Peleg, who was born 101 years after the flood, and died 339 years after that memorable destruction. Many changes were made upon the earth in the days of Enoch: and no doubt the flood occasioned still greater; but we must look to the days of Peleg for the division of the earth into continents and islands, and the letting in of the waters upon the equatorial regions. Since the grand division of the earth, many great changes have happened to the various divisions of land by volcanic action and earthquakes; the greatest of which transpired at the crucifixion of Christ, when all the face of this land was broken up and changed; many mountains becoming valleys, and many valleys becoming mountains.

Without further revelation it is impossible for us to give any thing like a correct idea of the geographical condition of the earth before the days of Peleg. Some of its general features may be very correctly determined from the following revelation, concerning the second coming of Christ, which reads thus:

"Prepare ye for the coming of the

Bridegroom; go ye, go ye out to meet Him, for behold, He shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and He shall utter His voice out of Zion, and He shall speak from Jerusalem, and His voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder which shall break down the mountains, and the valleys shall not be found; He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of His people, and shall reign over all flesh." (Doc. and Cov., 108:5.)

The great deep is to be driven into the north countries—the islands are to become one land—the land of Jerusalem and the land of Zion (meaning the Eastern and Western Continents) are to be turned back into their own place, and the earth to be restored to its ancient geographical position. John the revelator prophesies of the same convulsions, and says that "every mountain and island were moved out of their places." He saw that when the seventh angel poured out his vial of the wrath of God that "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away and the mountains were not found." Rev. 16:17-20.

The same tremendous convulsion is predicted by Isaiah (24:17-20) in the following language:—

"Fear, and the pit, and the snare

are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly; the earth shall reel to and fro, like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."

The convulsion of the earth at the time of its restoration to its antediluvian condition, will exceed all former convulsions, not excepting the great one which took place at the time of its division into continents and islands; hence, John describes it as the greatest earthquake that had ever happened since men were upon the earth, not only affecting the surface by casting down mountains, and exalting valleys, but causing the very continents and islands themselves to flee away; they are not annihilated, but as John says, "*moved out of their places.*" It will not be merely the exterior strata of the earth that will be broken up, but the very "foundations," as Isaiah says, shall shake. This latter-day earthquake will be attended with intense heat, melting and separating the very elements, or as Isaiah says, "The earth is clean dissolved;" and as the Psalmist predicts: "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His

glory." (Ps. 97: 3-6.) From this passage we learn that this intense fire will attend the presence of the Lord at His coming, and appears to be of the nature of "lightning," which is to "enlighten the whole world." We can form some idea of its intensity from the fact of its "melting hills like wax," and "dissolving the earth."

If we had an antediluvian map, we should be able to point out the future geographical positions of the land and water as it will exist during the Millennium; or in other words, an antediluvian map would answer very well the purpose of a Millennial map. For the earth is to be restored to its former condition.

In order to maintain the present ellipticity of the earth, and its present diurnal period of rotation, and at the same time retain the seas in the polar regions, it will be necessary that the solid portions, now submerged beneath the equatorial sea, should be upheaved or lifted up. This could not be done without producing a corresponding depression around the poles, and the waters would thus, under the present laws of gravitation, be obliged to rush from the equatorial to the polar regions. Although it is done by the direct command of God, yet He generally accomplishes His purposes through the medium of laws which are in operation. For aught we know the raising up of the equatorial bed of the ocean may be accomplished by the internal forces of the earth, with which we are entirely unacquainted, only as we now and then behold their effects in the earthquake and volcano. But whatever be those internal forces, it is certain that they will be controlled intelligently so as to arrange the continents and islands in their ancient position.

REPENTANCE.

BY THE EDITOR.

(Concluded.)

Many other evils might be mentioned of which it is needful for you to repent; but as you have much of the word of God pointing them out to you, it is not necessary for me in this article to describe every particular evil. Many of you are guilty of blaspheming that Holy Being who gave you existence, and of continually using his name in vain. Many of you are guilty of defrauding and taking the advantage of your neighbor; of bearing false witness; of slandering, reviling, and speaking evil of one another; of oppressing the poor; and of being lifted up in great pride; and of withholding your riches and your substance from the widow and the fatherless, and from the poor and needy, while you and your false teachers revel in the luxuries of the earth, and adorn your chapels, and your synagogues, and your churches with all manner of costly ornaments: and you clothe yourselves in silks and satins, and in fine twined linen, and remember not that God has given these things to you, that you might not only be blessed yourselves, but that you might bless the sick and afflicted.—Of all these things, and of many other evils, you must repent, or you can in no wise inherit the kingdom of God; for the cries of the poor and needy will ascend up before God against you.

Having set forth the evils of which you are guilty, we now come to the second part of our subject, namely—

The nature of the sorrow connected with true repentance. There are different kinds of sorrow. Thieves, robbers, murderers, adulterers, &c., are frequently sorrowful because they have been detected in the crimes which they have committed. They are not sorrowful, because they have sinned against God, or because they have injured others; but they are sorry that

their crimes have been exposed, or that they have been prevented from a realization of the happiness which they anticipated. This is the sorrow of the world; and it is of the same nature as the sorrowing of the evil spirits in hell: they are sorry when they fail to accomplish their malicious designs against God and His people. This kind of sorrow, worketh death.

Others have a species of sorrow, arising through fear. They are convinced that they have, in numerous instances, violated the law of God, and they greatly fear the consequences in the great judgment day; but yet they feel no disposition to reform.—They are sorry that there is a law of God, or a punishment in the world to come. They love wickedness, and are sorry that they must one day give an account before God for all their evil deeds. They are sorry that they cannot continue to cheat and defraud their neighbor, and heap up riches, without being harassed with the idea of future punishment. Many are convinced in their hearts that the Book of Mormon is a divine revelation: and they are sorry that God should again speak to man; they are sorry that there is not some more popular way of being saved; they are sorry that they must subject themselves to the scorn and ridicule of the world in order to receive the message which God has now sent into the world.—Finally, there are many things which create sorrow in the world.

But the sorrow that is acceptable in the sight of God is that which leads to true repentance, or reformation of conduct: it is that sorrow which arises, not only through fear of punishment, but through a proper sense of the evil consequences of sin; it is that sorrow which arises from a knowledge of our

own unworthiness, and from a contrast of our own degraded and fallen condition with the mercy, goodness, and holiness of God. We are sorry that we should ever have condescended to do evil. We are sorry that we should ever have rendered ourselves so unworthy before God; we are sorry at the weakness of our own fallen nature. This kind of sorrow will lead us to obey every commandment of God; it will make us humble and childlike in our dispositions; it will impart unto us meekness and lowliness of mind; it will cause our hearts to be broken and our spirits to be contrite; it will cause us to watch, with great carefulness, every word, thought, and deed; it will call up our past dealings with mankind, and we will feel most anxious to make restitution to all whom we may have, in any way, injured. It will lead us to sympathize with the poor and needy, and, if we have riches, to administer to their wants; it will cause us to visit the sick and afflicted, and to do all that the gospel requires to alleviate their sufferings: these, and many other good things, are the results of a Godly sorrow for sin. This is repentance not in word but in deed; this is the sorrow with which the heavens are well pleased.

Third, *The confession necessary for the penitent*, in order to render him still more acceptable in the sight of God, is something that should not be overlooked by those who are desirous, not only to reform, but to obtain forgiveness of past sins. Though we may break off from our sins, and reform our conduct, yet we cannot expect a forgiveness of our past sins without a humble confession of the same. If we have trespassed against any of our neighbors, it is our duty, not only to make restitution, but to make a suitable confession and seek their forgiveness. We should also confess our sins to God with a Godly sorrow and contrition of spirit.

And Fourth, this confession should be accompanied with a *promise and determination to sin no more*. To confess our sins before God would be of

no particular benefit, unless we were determined to forsake them. Without a covenant or promise before God that we will forsake sin with an unshaken determination, that we will henceforth yield to no evil, our confession and repentance will be vain, and we must not expect to be pardoned; for the Holy One of Israel cannot be deceived, and will not pardon those who merely confess their sins, and still make no resolution to forsake them; a confession of sins, unaccompanied with the resolution to forsake, is a solemn mockery before Him and will add to our guilt, and increase the displeasure of heaven against us. There are many who are afraid to make a promise that they will sin no more, lest they should break it. Now such thoughts are not right; for without entering into such a covenant, how can such ones expect to be forgiven and obtain salvation? If you were in a house, enveloped with flames, and had the privilege of escape, would you still remain for fear that some future evil might happen to you? No: you would gladly accept the only possible means of safety. Oh, then, why suffer the devil to cheat you out of the only possible means of salvation through fear of some imaginary evil which you have the power, through the grace of God, to ward off? If you linger behind, and enter into no covenant with God for fear you may break it, you are sure to perish in your sins. Whereas, if you exercise your agency and repent, entering into a solemn covenant to sin no more, the grace of God will be sufficient for you to sustain you in the hour of temptation and trial.

We have now pointed out all the prominent principles, connected with true repentance. And it can easily be seen by every honest heart, that God requires mankind, first to seek diligently to discern good from evil and to ascertain what sins and evils they are guilty of; secondly, to be exercised with a Godly sorrow that they have ever sinned against so great and good a Being as God: thirdly, to make suitable confession before God for all

past sins committed, and lastly, such a confession must be accompanied with a solemn covenant or promise to sin no more; and the heart should be fixed and immovable in this covenant. All persons who will do these things will have a measure of the Spirit of Christ resting upon them, imparting humility, and meekness, and lowliness of heart. But still this repentance does not guarantee to them a remission of sins; it only prepares the heart to obey properly a great and holy ordinance which God has instituted expressly for the remission of sins. We mean the ordinance of Baptism. As this holy ordinance is of so much importance, and instituted expressly for the benefit of penitent believers, that they may obtain forgiveness of all past sins, we feel it our duty to say a few words on the nature of this institution. But, in the meantime, before we enter into its investigation,

permit us to exhort you, my dear reader, to repent of every evil which we have pointed out to you in this article, and of every other sin which you may be guilty of. Repent with all your heart. Be determined that you will neither eat, nor sleep, until you have commenced the infinitely important work. Remember how much you have at stake—that it is no less than the eternal happiness of the soul, eternal life beyond the grave. Oh, how many millions have gone down to their graves in an impenitent state! you may in an unexpected moment be cut off also. Oh then give heed to the warning voice; let your heart be humble, and your spirit be contrite; confess your sins before God, and forsake them, and prepare yourself in all things to receive forgiveness through the ordinance of Baptism.

BAPTISM FOR THE REMISSION OF SINS.

BY THE EDITOR.

Having treated upon the subject of Faith and Repentance, in the preceding Nos. of this volume, we will now proceed to show the way in which the truly penitent believing soul may be pardoned of all his past sins. It has pleased God to ordain Baptism or Immersion in water, as the medium through which the truly penitent should be forgiven of all the sins he has committed. Baptism does not atone for sins, but it is an institution granted to man, because of the atonement of Christ. The atonement is made by the blood of Christ, but man cannot receive the blessings of the atonement legally and fully without strictly complying with the conditions ordained of God. One of the choice blessings purchased by the precious blood of Christ is the forgiveness of sins, but all mankind do not have their sins forgiven, but only such as claim the purchased blessings by complying with the requirement. Now we have

already shown that the first requirement is to have Faith or belief in the words of Christ and his atonement; and that the second requirement is to repent with a humble and contrite heart, entering into a covenant to forsake all sin. Both these conditions may be strictly complied with, and yet past sins remain unforgiven. Why? Because the individual, as yet, has not complied with the third condition through which forgiveness is granted. By complying with the first two conditions, he has received a measure of the spirit of Christ by which his heart is melted down into humble contrition: This spirit of meekness and lowliness of heart is imparted to him as a preparation to receive the holy ordinance of Baptism acceptably in the sight of God; and when this ordinance is complied with by the believing penitent, then comes the Remission of sins; all former transgressions are blotted out. Oh what

joy now fills the heart! He is indeed, a new creature! born of water! and adopted in the name of the Father, Son and Holy Ghost into the family of Christ! one of the sons of God! his sins, though many, are freely pardoned! they no longer stand recorded against him! Oh who would not repent and be baptized to receive so great a blessing, and to be filled with such great joy! Alas! there are many who care not for these things; and the forgiveness of sins and the joys of heaven, are treated with indifference; and they go down to their graves in impenitence without any preparation for the great judgment.

Baptism is just as essential to salvation, as Faith and Repentance.—Without being immersed in water no man can enter into the fulness of Celestial glory: for baptism is instituted for the remission of sins; and if a person does not take the necessary steps to obtain pardon of sins, of course, he cannot be saved in the kingdom of God. Jesus did not shed his blood to save us in our sins, but to open a way whereby man might obtain forgiveness through Faith, Repentance, and Baptism: and no man can be saved who neglects either of these principles. Many have been taught to seek forgiveness by prayer, and have been told that baptism being only an outward ordinance would not avail any thing, and that it is to be administered to those only who have already received forgiveness: these are doctrines of false teachers, and they are the wicked traditions handed down by apostate Christendom. Baptism is a condition of forgiveness, and to teach mankind to seek for pardon in any other way than the one set forth in the gospel, is a wicked perversion of truth, and all such false teachers will, if they do not repent, be sent down to hell; for cursed be that man or angel who preaches another gospel, or perverts the true gospel of Christ.

Baptism in order to be acceptable in the sight of God must be administered by a man ordained of God and authorized of Jesus Christ, otherwise,

it will be a solemn mockery before God, and highly sinful in His sight. But who in this generation have authority to baptize? None but those who have received authority in the church of Jesus Christ of Latter day Saints: all other churches are entirely destitute of all authority from God; and any person who receives Baptism or the Lord's supper from their hands will highly offend God; for he looks upon them as the most corrupt of all people. Both Catholics and Protestants are nothing less than the "*whore of Babylon*" whom the Lord denounces by the mouth of John the Revelator as having corrupted all the earth by their fornications and wickedness. And any person who shall be so wicked as to receive a holy ordinance of the gospel from the ministers of any of these apostate churches will be sent down to hell with them, unless they repent of the unholy and impious act. If any penitent believer desires to obtain forgiveness of sins through baptism, let him beware of having any thing to do with the churches of apostate Christendom, lest he perish in the awful plagues and judgments, denounced against them. The only persons among all nations, kindreds, tongues, and people who have authority from Jesus Christ to administer any gospel ordinance are those called and authorized among the Latter-day Saints. Before the restoration of the church of Christ to the earth in the year 1830, there have been no people on the earth for many generations possessing authority from God to minister gospel ordinances. We again repeat, beware of the hypocritical false teachers and imposters of Babylon.

Another great abomination practiced among Christendom is the Baptism of infants and little children.—This wicked doctrine was invented by the devil, in order to blind the minds of the children of men, and make them think that infant baptism is all sufficient, and that the baptism of adults for the remission of sins is not necessary, provided that they were sprinkled in infancy. All in-

infants and little children are free from sin, having been redeemed from the fall by the blood of Christ, and that too without any conditions of Faith, Repentance, or Baptism. All such are innocent before God, and are already prepared to inherit the kingdom of heaven. Therefore, for parents to have their little children baptized is awfully wicked before God; it is a solemn mockery of the ordinances of the gospel; and unless parents repent of this great wickedness, they will go down to hell. No doubt but many have committed this great evil in their ignorance, but now God calls them to repent of this evil and of every other sin, and be immersed

in water for a remission of all their transgressions: and if they will not do this, the sins that they have committed in their ignorance, will be answered upon their heads, as if they had done them with a knowledge of the will of God. Parents who are guilty of having their infants baptized must repent of the evil, or they cannot be saved.

It is unnecessary for us to appeal to the scriptures in proof of the doctrine of Faith, Repentance, and Baptism as taught in these articles: for this we have already done in a series of pamphlets which we have formerly published.

NOTICE TO SUBSCRIBERS.

Our subscribers are hereby informed that after the publication of the sixth number of the present volume of the SEER, the paper will be discontinued, as the present limited circulation is altogether inadequate to meet the necessary expenses. The publication thus far has been attended in this country with a loss of several hundred dollars. We will send to each of our subscribers enough of our church publications to make up the balance of the other half year's subscription. When we commenced the

present volume, we were in hopes that the publications we have been sufficient interested by the nation to learn our doctrines from our own publications, instead of those of our enemies; but it seems that they prefer falsehood to truth; and when we would enlighten them and correct the misstatements concerning us, they choose to remain in ignorance and darkness.

We expect to leave Washington about the first of May for Utah. All letters for us, arriving after that date, will most probably not be attended to.

EDITOR.

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